

The Council of Nicaea

227

rowed from Greek philosophy, and were encrusting the simple faith and the simple language of Christ and the apostles with alien thoughts and formulae Athanasius meets that argument with a'Vw *quoque*" asking where in Scripture one can find the phrases which Anus had made his own. Modern theologians have replied with much greater force that this importation of philosophy into the Christian religion was inevitable.

** The Church," says Canon Bright,* "had come out into the open, had been obliged to construct a theological position against the** tremendous attacks of Gnosticism and to provide for educated enquirers in the great centres of Greek learning. She had become conscious of her debt to the wine.

Klsewhere, in tin: same chapter, he says: "It would, indeed, have been childish to attempt to banish metaphysics from theology. Any religion with a doctrine about God or man must, as such, be metaphysical.¹¹ And for the Arians to complain of the borrowing of technical terms from philosophy by their opponents was palpably absurd. The whole *r&i* son tfftrc* of the Ari.ut movement was its professed rationalism, its appeal to reason and logic, its consciousness, in other words, " of its debt to the wine/* and its desire to be able to debate boldly with the enemy in the gate. Really, therefore, the adaption of such a term w«r* of jjrrat practical convenience! especially when once it.s meaning was rigidly defined. The Hoinoousion, whereby the Wort! or the Son wan «*/ *tht fatthft*,» thup | t«